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THE RATIONAL SEX LIFE FOR MEN

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THE RATIONAL SEX LIFE FOR MEN

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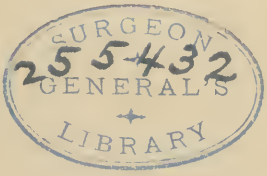

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PREFACE

In this book no attempt has been made to present anything particularly new about the sex life of men. I have, however, sought to treat the subject not only with reference to health but also in its relation to efficiency, character and fullness of life.

My experience with college students has convinced me that there has been a failure to indicate how to make a successful fight for self-mastery. I have tried to supply in a measure this deficiency.

I am very greatly indebted for most valuable criticisms and helpful suggestions to Dr. Luther H. Gulick; Mr. Frederick M. Harris of the International Committee; Miss Olive Crosby, of the Society of Sanitary and Moral Prophylaxis; Dr. J. H. McCurdy, of the Young Men's Christian Association College, Springfield, Mass.; Mr. R. H. Edwards, Social Service Secretary of the Student Department of the International Committee; Dr. W. D. Weatherford, Field Secretary of the Student Department of the International Committee; and Mr. George J. Kneeland, Special

Investigator of the Bureau of Social Hygiene. I make no claim that I have reached the high ideal of treatment of these able critics, but their helpful suggestions have enabled me materially to strengthen the book.

M. J. EXNER.

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INTRODUCTION

The nineteenth century bequeathed us a great vision of fields open for our efforts, of great victories awaiting the enterprise of heroic souls. At the same time it left us stern knowledge as to the prerequisites of achievement. Gone, far gone, are the days when easy conquest awaited the casual exercise of natural talents and capabilities. The call goes out now for leaders possessed of special powers of high concentration and deadly persistence guarded by sound reserves of physical and moral vigor. Larger opportunities call for larger men.

These special powers are not acquired except in the face of opposition. Our lives are battles. We know we are faced with hard intellectual conflicts, but few of us are thoroughly alive to the fact that our most important fights will be fought within the sphere of character. These are battles against tendencies and influences that kill high aspiration, degrade ambition, destroy idealism, disorganize useful capacities, bringing confusion into the whole organization of our

lives. Too often, before we are aware that there is a moral fight on, we have allowed habits of thought and practice to disrupt our defenses and take the bite out of our powers of attack. Something depends upon inherent capabilities, but these are quite inefficient without an inner motive that will furnish the driving power to carry life forward to high idealism and noble achievement. This motive develops in the character. To strengthen and develop all those forces of personality that we sum up in this word "character" is the vital task of the college man.

Unfortunately most men come from their early education to college poorly fortified at the most vital point of character—the field of the affections. They often find themselves in an utterly perverted attitude of mind toward the very heart of their affectional lives—the sex instinct. A variety of causes, mainly careless evasions on the part of mature people, have fixed in the minds of many a feeling that sex is something ignoble, dishonorable, impure. So much of their sex knowledge has been pieced together casually from what they have seen and heard about them. Such information appears nearly always in a hopelessly perverted form set in the mold of selfishness and sensuality.

Every man, in his adolescent years, when the

sex function becomes established, with something of bewilderment, finds himself in the swirl of an undercurrent of new emotions, sensations, and experiences that shake his soul to its foundations. Not the least disconcerting of these new feelings are his sex feelings. Yet there seems to be no one to interpret them to him at this time when he most needs to have them interpreted in order that he may make them serve the highest interests of his developing manhood. All previous instruction has seemingly avoided this one central theme as something common and unclean. Thus it is that many college men have a distinctly abnormal sex consciousness, one which interprets the sex function as something ignoble, impure, to be apologized for, more or less, in thought and conversation. The abnormality of this state is nearly always partially realized with vague feelings of serious doubt and uncertainty.

Such a perverted sex consciousness, even if it does not lead a man into immediately destructive thoughts and practices, deprives him of the vital contribution that the sex instinct ought normally to make to the life of every man. No man's life is likely to rise as a whole above the plane of his sex life. The character of a man's sex consciousness largely determines the inner atmosphere of

his life, which inner atmosphere makes the man, more than any other influence.

In this book the attempt is made to indicate the elements in a right attitude toward the sex life, which will create a normal sex consciousness. To rectify sex consciousness we need a clear understanding of the sex instinct interpreted in terms of life, of manhood, and of responsibility. Thus, this powerful and all pervasive instinct, instead of becoming a barrier to real achievement and a down-drag on every noble impulse, will, as it should, call out our finest qualities and energize our best capacities.

In the following chapters strong emphasis will be laid upon self-control in the sex life. This is important. But let no man think that when he has attained complete self-mastery he has exhausted the life-enriching resources of his sex nature. With self-control, and only with it, is an efficient, full, rich life possible, but it is thereby not necessarily attained. A man may keep his sex impulses under rigid control without the highest and finest of motives. Self-control is only the beginning, a necessary condition for that culture of the affections from which the deep, enriching springs of life flow. So obvious as to be trite is the truth that no man can realize in any measure the finer possibilities of his intellectual

life without carefully cultivating and training his intellect. Greater, far greater, is the necessity of cultivating the affections in order that they may deepen, beautify and enrich life in full measure, for affection is a spiritual quality of the soul, one from which spring the highest reaches of human feeling and activity and which is infinitely more sensitive to influences of growth or of decay.

Nature has designed man and woman to be each other's complement. "Man and woman created he them." The highest function of marriage is to complete each the life of the other in body, in intellect, and in soul. Men and women fulfill each other's deepest needs outside marriage, too, only much less completely. A rich sex life consists not merely in mutual enjoyment of sense gratification but rather in mutual discovery, each of the other, discovery never ending, in which the circumference of the unknown ever increases with the circumference of the known. It consists in the joy and wonder of exploring each other's minds, tastes, desires and feelings, with ever increasing delicacy of inner insight and appreciation. It is realized in that ever deepening mutual sympathy, in which each finds the highway to life's completeness, which refines the dross of character and gives birth to the noblest

human impulses. Self-control is a necessary condition for the higher cultivation of the affections. On the other hand, out of high affection, self-control grows as a natural and ready fruit. It takes self-mastery more and more out of the realm of hard conscious struggle. It makes it an unconscious result of consciously chosen ideals.

Human love has three component elements; the physical, the intellectual, and the spiritual. It is complete only when these elements are sublimated into complete oneness, the physical being controlled and refined by the spiritual. In marriage, if affection be genuine, the pleasure derived from the physical element is not only legitimate, but it serves to vivify and strengthen love as a whole. But let a man separate the physical from the whole, let him pursue sex pleasure divorced from genuine marital love, and his sex life falls to a low animal plane which bars for him the way into the whole field of high affection. His capacity for pure love is blighted.

This is one of the most sobering facts for every man to face. It should grip every college student on the threshold of his college life, in those early days of adjustment to a new environment, which play so large a part in fixing the ideals, standards, and habits that will con-

trol and give direction to his whole life. Most young men are possessed by a natural curiosity as to what sex experiences really are. The impulse to try the world for ourselves becomes particularly strong with the beginning of college life. Thoughtless curiosity, much more than deliberate wrong intent or sensuality, gives rise to permanent misdirection of the sex life of many young men. Callous, indeed, and gross of fiber must be the man who would not curb this curiosity with firm will and high resolve when he appreciates the inevitable danger and the irreparable loss involved in gratifying that curiosity. Few men who think to step over the line of rectitude in their sex life just to satisfy an urging curiosity fail to be ensnared by the allurements of an unchaste life, and to yield to its deadening, disintegrating power. That's the danger. And the man who oversteps the line blights forever his affections. The fruit once blighted by the frosts of passion or eaten by the worms of lust may still grow into some semblance of that which nature intended, but perfect fruit it can never be. That loftiest range of mutual interchange in pure affection can never again be possible. This is the irreparable loss. The price of the riches of love is great, and they can be had only by paying the price.

I

THE SIGNIFICANCE OF SEX

With the single exception of the instinct for self-preservation, the sex instinct is the most powerful of all human instincts. No instinct has influenced more profoundly the whole evolution of life and civilization. "All the progressive forms of life are built up on the attraction of sex." [1] No force operates more powerfully to give character and direction to human life to-day.

Throughout the animal world there exists a powerful attraction which brings the sexes together for the purpose of reproducing their kind. The conspicuous element in sex attraction is an impulse for the gratification of strong desire—the desire for sex pleasure. In the higher animals particularly this impulse becomes tremendously powerful, leading the male to brave any danger and fight to the death to attain his end.

The fundamental necessity for such a powerful driving impulse in the animal world is readily

[1] *Sex and Society.* Havelock Ellis.

seen. From first to last reproduction has been one of the most vital functions of all life. Upon it depended its continuance and the entire evolutionary process. Without this strong driving impulse, the instinct-governed animal would never have assumed the responsibilities nor endured the inconveniences and dangers of reproduction and parenthood.

In the animal world below man the exercise of the sex function is governed by instinct. The sex impulse in the female is awakened only during the period in which the ovum may be fertilized and only during that period does she permit the approach of the male. At other times, for the most part, in the male also, the sex impulse remains quiescent. Here again the absolute necessity for this wise provision of nature is seen. The animal below man is not in possession of the higher reasoning and controlling faculties of man. With the animal the only limit to the gratification of any strong desire is opportunity and ability. In the animal world, therefore, without the natural restraints imposed by instinct, there would have resulted such riotous excess as to cause the extinction of the species.

In the human species the sex instinct and function rise to an entirely different and infinitely higher plane. Many writers lay stress upon our

common heritage with the animal world in the realm of sex. It is true that there is much in common. "The touch of nature which makes the whole world kin" is nowhere more manifest than in the sphere of sex. But it is not similarity in the sex life of animals and man that is most striking. The significant and marvelous thing is the infinite and irreconcilable difference.

The fundamental element which man has most in common with the sex life of animals is a powerful sex impulse. But while in the animal sexual desire becomes active only during the period appropriate to procreation, in the human species, both male and female, sexual desire may arise at any time. The restraint of instinct which is imposed on the animal world is not imposed on man. With him nature's brakes are off; he is master of his own destiny. His sex life is to be governed not by blind instinct but by his own reason, conscience, and will. In the sphere of sex, as in every other sphere, the Creator has dignified man infinitely above the animals. He has placed him on his honor to subordinate his sex impulses to the highest interests of his whole life and that of the race; on his honor to place his sex life under the control of his higher, spiritual faculties.

In the savage and barbarian races this higher

control is but little realized. With them the sex life is yet very largely on the animal plane. Their somewhat greater restraint is inspired chiefly by utility and convenience. But with the development of civilization and the growth of the spiritual faculties, the sex instinct has steadily risen to a higher level of expression and has come more and more under the direction and control of man's highest faculties. In the animal the sex impulse is almost wholly on the physical plane, the plane of sense gratification. In man it becomes more completely a component part of the affections, and as such it irradiates the whole being and finds its highest expression in the realm of the psychic and spiritual. Only in terms of the affections can the sex instinct in man be truly interpreted. It is an integral part, indeed, the very core of the love life—that highest range of spiritual feeling and activity of which man is capable, and only in the sphere of the affections can that impulse find legitimate expression. Mutual affection is the human marital bond and the sex instinct is a basic element in that bond.

In the animal world sex pleasure serves to assure the propagation of the species. In human life it serves also the purposes of love and therefore becomes legitimate for its own sake, aside from the purposes of procreation—as legitimate

as love itself, always, of course, within the limits of reason, taking cognizance of the welfare of both parents and offspring. As the normal human sex life is on an infinitely higher plane than that of the animals, so also is human sex pleasure. In man the most profound pleasure of this love act lies not merely in its physical elements but in that psychic irradiation of the whole being which springs from the interchange of deep mutual affection. The act on a merely physical plane, divorced from genuine affection, becomes akin to an act of masturbation to which real sex pleasure is foreign, an act which is followed by the depression of every noble instinct and by loathing and disgust. From the point of view of sex pleasure the illegitimate sexual act of the libertine, compared with the sexual act in genuine marital love, is as the grating of a rasp compared with the strains of exquisite music. Why does the libertine tend to degenerate and resort to all manner of sexual perversion until humanity has to apologize for him to the lowest of the beasts? Because there is that within him which is ever in search of that higher expression of the sex nature which his unnatural experiences are powerless to give. There can be no real satisfaction in sexual relations divorced from genuine marital love. I say *marital* love, for sex relations out-

side of wedlock involve responsibilities which no man or woman has the right to assume. Not only is the seeker after illegitimate sex pleasure denied that which he seeks, but he is visited with the most terrible of retributions—the loss of the capacity for genuine love. Fear of gross physical consequences to himself and his future family should be a strong deterrent to an unchaste life. But the most powerful deterrent should be the inevitable certainty of impaired or lost capacity in the realm of that higher psychic and spiritual life from which the real worth and the deepest joys of life must ever spring.

It is a law of nature that when life degenerates, its highest functions, those which have been last acquired, are lost first. When a man, by misdirecting his sex life, defiles his affections, it is his highest capacities that go first—his spiritual capacities, his sense of spiritual values, his ability to respond to beauty, purity and truth. Such misdirection vulgarizes all the finer feelings and deadens every fine and noble sense. It paralyzes that higher range of his life from which spring the capacity for happiness and the most powerful motives for achievement and character.

It is seen, then, that, so far from occupying an ignoble place in life, the sex function is one of the most honorable and sacred functions, since

it underlies the highest expression of personality. Ellis says: "Not only the physical structure of life but also its spiritual structure—our social feelings, our morality, our religion, our poetry and art—are, in some degree at least, also built up on the impulse of sex, and would have been, if not non-existent, certainly altogether different had other than sexual methods of propagation prevailed in the world."[1] Again he says: "The sexual activities of man and woman belong not to that lower part of our nature which degrades us to the level of the 'brute,' but to that higher part which raises us toward all the finest activities and ideals we are capable of."[1] Of course, that which is capable of the highest uses lends itself also to the lowest abuses. But it is not the sex instinct but its sensualization that is to be deplored. Galloway says: "Just to illustrate what a wonderful and vital influence sex has in life one only needs to remember that all that is meant by the following words grows out of sex and its results—manliness, womanliness, love, courtship, marriage, home, father, mother, family life, parental care and education, filial devotion, and brotherhood. These facts, ideas and relations and the human virtues that grow up in connection with them, could not have existed but

[1] *Sex and Society.* Havelock Ellis.

for that which we call sex. These are the normal and natural fruits of sex. Such fine and beautiful fruits could not spring from something essentially bad or unholy. Undertake to remove from our lives and minds the ideas and facts for which these words stand, and nothing worth while would be left in human civilization, history, literature, poetry or happiness." [1]

The dignity of sex is further appreciated as we study its influence on the development of the individual. With the beginning of puberty, the age of fourteen or fifteen, when nature begins to change the boy into the man, there occurs a series of rapid and profound changes in the lad which are related to his sex development. The voice changes from the high treble of the boy to the ringing tenor or deep bass of the man. The growth of hair all over the body begins to increase, and especially on the face, the pubes, and in the arm-pits. There is usually a rapid growth in height due to increase of bony structure, while for a time the muscles remain small and flabby. This is the lad's awkward stage. It is followed by growth and development of muscles so that under normal conditions he rounds out and broadens into a splendid specimen of physical manhood. With the beginning of puberty the sex

[1] *Biology of Sex.* T. W. Galloway.

organs rapidly increase in size and the sex glands gradually develop the power of producing fertile seed, technically called semen, capable of fertilizing the human egg, or ovum, and thus reproducing human-kind. When this function is established, usually sometime within the seventeenth year, the period of puberty is complete.

Dr. Hall points out that in these physical changes in which the delicate boy is changed to a powerful, virile man, nature's design is to make of him a home-builder; one who can establish, care for, and defend a home.[1]

More significant still are the physical changes which take place in the adolescent youth. With the growth of muscle there comes upon the growing man a compelling restlessness and desire for physical prowess. He enters into athletics with enthusiasm and delights in every kind of sport that will give vent to his pent-up energies. Nature not only provides bulk of muscle but toughens and trains it for the highest possible efficiency, and by means of the contest develops those higher qualities which he will need in the battle of life, such as will, initiative, courage, self-control.

The growth of the social instinct is another

[1] *Reproduction and Sexual Hygiene.* Winfield S. Hall.

characteristic of this period. He now begins to reach out in the effort to extend his circle of acquaintances beyond the gang. He is becoming a social creature. Self-regarding also becomes modified by other regarding impulses. He is becoming altruistic.

The growth of idealism is one of the most splendid transformations of the adolescent youth. Ideas now become touched with emotion and transformed into ideals which sway the growing undercurrents of his life. His thoughts and dreams are of heroism, chivalry, manhood, achievement, power.

Closely associated with the growth of idealism is the youth's changing attitude toward the opposite sex. If his sex consciousness has not been precociously stimulated he will, up to this time, have played with his girl chums with no feeling of sex consciousness. Physical contact, the touch of their hands, has awakened in him responses not essentially different from the touch of a boy. He is likely to have looked upon girls with a sense of superiority and as things good only to tease. But now he comes to look upon his girl chum in a new way, with a distinct consciousness of a difference which he cannot yet understand. Her presence awakens in him new emotions, the touch of her hand gives him thrills

of pleasure; she becomes to him a new creature, one to be desired above all else in the world; one to be loved, served, and defended against the world. His mind becomes busy picturing situations in which he plays the hero and in which he enacts for her scenes of achievement, of chivalrous defense, and valorous heroism. Wherever he goes and whatever he does, he now has his eye out for her smile of approval. She becomes the subject of his thoughts and dreams, and the queen of his air-castles.

Is it not most significant that normally developing sexual love, coupled though it necessarily is with physical impulses, does not tend to express itself primarily in desire for sexual gratification, but rather in those impulses, aspirations, and strivings which are fundamental to the development of the finest type of manhood? And let me add here, in parenthesis, that whether the later character of the individual will rise toward such a high type of manhood or fall to one characterized by low ideals, selfishness, and sensuality will depend largely upon whether he has allowed these precious opening buds of his sex life to blossom in their natural purity and mature into the normal fruits of noble manhood, or willfully exposed them to blight of passion and parasites of lust that dwarf and kill.

Every normal youth has some such experiences, in different degrees of intensity, as that which I have pictured of the adolescent's changing attitude toward the opposite sex; and he need not be ashamed of them. It is the voice of God calling to the deepest and finest in his developing manhood. None but a thoughtless parent will tease him about "the girls" or his newly acquired desire for "primping." The wise parent will recognize in him the growth of the love instinct with all its possibilities for that which is noblest and most manly as well as for that which is low and brutal.

The growth of the spiritual sense is another characteristic of adolescence. As we instinctively seek the society of our fellows, so we instinctively seek to come into relationship with God. Careful studies of adolescence have clearly established the fact that the summit of the curve of the youth's responsiveness to religious influences is reached between the sixteenth and seventeenth year, that the largest number of individuals who become Christians do so at that age. The youth is becoming a religious being.

It is only in comparatively recent years that we have come to understand and appreciate the source of these marvelous transformations of adolescent youth. We now know that they are

intimately related to and dependent on normal sex development. It has long been known that the principal male sex glands—the testes—have the function of producing the sperm cells which are the vital constituents of the semen. The semen being from time to time poured out of the body is called an external secretion. But physiologists have discovered that the testes have another very important function, that of elaborating an internal secretion which is absorbed back into the blood and carried to every organ and tissue of the body. It affects the building up of bone, muscle, nerve, and brain, and brings about the higher characteristics of virile manhood. The exact nature of this wonderful secretion of the testes, to which has been given the name of spermine, has not been determined; but the production by the testes of a substance having the profound influence indicated has been clearly established.

This, then, is the secret of the marvelous transformation of the boy into the man of which I have spoken. The manly form, the powerful muscles, the vigor of nerve and brain, the qualities of will, initiative and courage, idealism, the social instinct, sex love, and the spiritual sense, are dependent for their normal development on the sex organs. If, for any reason, the function

of the testes is destroyed before puberty, these essential characteristics of manhood take on a different form. They are liable to complete extinction and if they remain it is generally in a rudimentary state.

This is strikingly shown in the eunuchs of the Orient—males who in boyhood have been deprived of their testes. The eunuch has little or no beard, his voice remains piping, he is slope shouldered, narrow chested, flabby muscled, female-like in figure without the grace of form; he is liable to be selfish, cowardly, and lacking in that will and initiative which characterize the normal, virile male. He takes no interest in society and none in the opposite sex. Having been deprived of the developing, energizing influence of the internal secretion of the testes, he remains a neuter in every sense of the word.

Many illustrations of the influence of this internal secretion could be drawn from the animal world. The castrated colt, instead of developing into the beautiful, powerful, fiery-eyed stallion becomes mare-like in figure and temperament. The capon does not develop the graceful carriage, proud bearing, tough muscles, and beautiful plumage of the cock. In form he is like the hen; he grows no comb, wattles or spurs, he never crows and sometimes actually cackles like

a hen; and, as for courage, a hen will sometimes chase a capon all over the yard.

The tremendous dignity and worth of the sex instinct is shown by this fact alone, that the sex organs hold the key to the unlocking of the finest resources of developing manhood. The part which the sex instinct plays in the individual and in the race should beget in the thoughtful man an attitude of deep respect toward his sex nature and a sense of sacred trust.

II

PHYSIOLOGY

It is not necessary in this book to go extensively into the anatomy and physiology of the sex organs. I shall limit myself to a very brief discussion of some of the essential points which should be understood.

It is commonly supposed that the semen is wholly the product of the testes—the two glands found in the scrotal sac situated between the thighs. This is not the case. There are a number of sex glands each of which makes a contribution to the semen. The testes, situated outside of the pelvic cavity, are the essential sex glands since they produce the vital fertilizing constituent of the semen. The remaining glands, situated within the pelvic cavity, are the accessory sex glands furnishing chiefly the fluid portion of the semen.

The *testes* have a double function to perform. The first is the production of the sperm cells, which, when one unites with the female germ cell, called the ovum, fertilizes it and so repro-

duces human life. A spermatozon is microscopic in size and consists of a head and tail, looking under the microscope much like a tadpole. It has the power of independent motion in the viscid fluid in which it is found when liberated within the testes. The testes release spermatozoa under sexual excitement only. During sexual stimulation they are liberated by the thousands and during the sexual climax they are ejected out of the body together with the secretions from the accessory sex glands.

The spermatozoa represent the most highly vitalized form of living matter called protoplasm and are elaborated out of precious nutriment from the blood. It is readily seen, therefore, that habitual overproduction of semen resulting from an uncontrolled sex life, in thought or in practice, must become an unwarranted and often serious drain upon the resources of the human system, especially during the years of adolescence—about fourteen to twenty-three—in which period nature needs all her resources to build into physical manhood.

The second function of the testes is the production of the internal secretion of which we have spoken in the previous chapter. This seems to be produced by anatomically distinct cells and is always absorbed back into the blood and by

it carried to every part of the body to do its wonderful manhood building and manhood preserving work.

The importance of this function may be emphasized by referring to other glands of the body which also furnish internal secretions upon which depend the development and integrity of the whole organism. Some glands form internal secretions only, while others, like the testes, form both an external and an internal secretion. The thyroid gland, for example, situated at the lower part of the front of the neck, furnishes an internal secretion upon which is dependent the normal development of the whole nervous system. If for any reason in childhood this gland becomes diseased or destroyed, the individual grows into a helpless, incoherent idiot. Upon the internal secretion of the testes depends the development of those physical and mental characteristics and qualities which belong to the normal, virile male. The physical harm in the habitual overproduction of semen due to lustful imagination and abnormal sexual practices, especially during adolescence, seems to lie in the fact that it drains from the blood nutriment which is needed for the production of internal secretion, and that it causes excessive waste of nervous energy.

The *seminal vesicles* are a pair of little sacs with glandular walls, situated behind the bladder. They secrete a thin, viscid, albuminous fluid, similar in appearance to white of eggs. It forms the largest bulk of the semen and one of its purposes is to furnish nutriment to the spermatozoa during their ceaseless activity in search for the female ovum.

It is important that every young man should understand the functioning of the seminal vesicles. While the testes secrete their product under sexual excitement only, the seminal vesicles are slowly secreting all the time. They, therefore, from time to time, become filled and distended with their contents. As a result of reflex stimulation from this distention, this is likely to be the period of the young man's greatest sexual stress; the time when the mind most easily reverts to sexual subjects and when it is most difficult for him to concentrate his mind upon any given task. It is the time when the young man needs especially to keep a strong grip on himself and resort to vigorous physical exercise and other powerful interests in order to divert sexual energy and the attention into other channels.

Nature does not leave the young man unduly in distress. She comes to his relief by emptying the vesicles, the contents being ejected out of the

body. Since this usually occurs at night while the individual is asleep this phenomenon is called a nocturnal emission, or, in common terms, a "wet dream."

It is important that every young man should understand that this is a natural, physiologic function which occurs in practically all normal men and within certain limits it need be no cause for concern. It is nature's way of helping the young man to solve his sex problem. Within normal limits these emissions occur with quite a range in frequency. In general it may be said that if they do not occur more often than once in from one week to four weeks they may be considered quite within the normal.

In some individuals they occur several times within a week and then skip a period of several weeks. These are simply individual peculiarities within the range of the normal. The after effects are the safest guide. Normally a nocturnal emission, if it has any noticeable effects at all, is followed by a sense of well-being. If followed by a sense of depression, back-ache, headache, or dizziness, they either occur too frequently or other abnormal factors are entering in. However, these symptoms may be caused by some other disorder which is also responsible for the emissions, as for example, habitual constipation.

The fluid discharged in a normal seminal emission, which has not been preceded by periods of voluntary sexual excitement is only to a limited extent the product of the testes. It consists chiefly of the product of the seminal vesicles which is of no very great consequence.

When nocturnal emissions become abnormally frequent and harmful it is usually due to some form of local irritation or most frequently to a habitually lustful attitude of mind. There exists the most intimate connection between psychologic processes and the physiologic function of the sex organs. Sex thinking on the plane of desire at once stimulates the sex glands into activity. The overproduction of secretions makes necessary the abnormal loss. There are men who sap the best energies of their manhood through lustful thinking who but seldom, if ever, give way to an outward sexual act.

The frequent cause of persistent nocturnal emissions is a long, tight foreskin, causing irritating secretions to gather underneath which the anatomical condition makes it difficult or impossible to remove. They serve to keep the sensitive parts of the penis unduly irritable, a condition which alone is often responsible for undermining the health. Under these circumstances, circumcision usually gives prompt relief. With

reference to cleanliness and for other important reasons, circumcision of all boys in infancy is desirable.

Constipation, causing pressure on the vesicles, is a frequent cause of abnormal seminal emissions and should in no case be allowed to persist. Sleeping on the back is very prone to cause emissions since in that position the contents of the urinary bladder impose a distinct pressure upon the vesicles.

In this connection a word of warning needs to be said against advertising medical quacks who, by means of fraudulent literature and advertising, seek to convince men that seminal emissions are a symptom of a serious condition requiring their treatment. All over this country thousands of young men are being drawn into their clutches, fleeced of their money and often seriously harmed by their treatment for conditions which require no attention whatever.

The *prostate gland* is situated around the neck of the bladder. It also adds an albuminous fluid to the semen similar to that of the seminal vesicles. Like the testes it secretes under sexual excitement only.

Cowper's glands are a pair of small glands which empty into the urethra just within the pelvic cavity. Their function seems to be to ren-

der alkaline the urinary canal preparatory to the passage of spermatozoa. These would otherwise be injured by the acid condition resulting from the passage of urine.

III

THE YOUNG MAN'S PROBLEM

From the beginning of puberty up into old age every normal man will, from time to time, experience sexual desire. This is natural; it is fundamentally necessary, and therefore entirely honorable. It simply indicates that he is a man. The teaching of those who seem to assume that any manifestation of the sexual instinct or the experiencing of sexual desire is itself sin or a cause for self-reproach and shame, is false and pernicious. The important question is what should be the young man's attitude toward these natural impulses? Although from the beginning of puberty the young man will experience sexual desire, nature will not have completed his physical or mental maturity until the age of from twenty-three to twenty-five. This would seem to be nature's indication that he cannot wisely marry until that time. Then the pursuit of education or economic considerations may continue to defer marriage until he is thirty or more.

What shall he do about his sex impulses during these years? Shall they be gratified? If so, how? This is the young man's problem.

As Dr. Hall has pointed out, there are just three possible solutions of that problem, one of which every young man must choose. First, he may indulge his sex appetite by some mechanical means—some form of self-abuse. Second, he may indulge himself with immoral women. Third, he may lead the continent life in which he leaves the care of his sex problem wholly to nature, in which he refrains from all forms of sexual indulgence, both in thought and in act, outside marriage. Now let us briefly discuss these three possible solutions.

The habit of self-abuse is in most cases acquired in boyhood, often in very early years, chiefly as a result of the failure of parents to guide and educate boys in sex matters, as they ought to do. They are left unfortified against defilement of body and mind by other misguided companions. It is true that the harmful results of self-abuse have been largely exaggerated, especially by the advertising medical quacks who seek to make capital out of it. But when all due allowance for exaggeration has been made it must be admitted that the habit is a very harm-

ful one, injuring men physically, mentally, and morally, and bringing many into pitiful and compelling slavery. The exaggeration has been chiefly on the physical side. The effects on the higher qualities of manhood are not so easily exaggerated. What is the harmfulness of self-abuse?

While the exact way in which the physical harm is brought about has not been conclusively shown, the following is a fair assumption. I have already said that up to the years of maturity—the age of twenty-three to twenty-five—nature is building the physical man and she needs all her resources to make him adequate in frame, powerful of muscles, and enduring in nervous strength. We have also seen that the production, by the testes, of the vital constituent of the semen—the spermatozoa—requires the expenditure of a considerable amount of valuable nutriment from the blood. In self-abuse the semen is wasted. It is a habit which tends invariably to be frequently practiced. It therefore becomes a drain upon the system. It constantly withdraws from the blood undue quantities of nutritive materials which nature needs for the elaboration of that potential, internal secretion which is fundamental to the building of manhood. Furthermore, self-abuse requires greater nervous expenditure

than any other form of sexual practice. Add to the effects of the overproduction of semen the frequent and severe demands on the nervous system, and it is readily seen that from the physical standpoint alone—from the standpoint of physical development, health, and vitality—self-abuse is harmful.

But its more serious effects are on the higher qualities of manhood. It undercuts the will; it works confusion in the mental life; it destroys initiative, courage, idealism, and self-control.

A single typical illustration will show how the habit demoralizes the mental life. I knew a fine, bright young fellow who entered high school. He quickly won his way to the front of his class in his studies and in general popularity. He was the pride of his teachers and parents, and he made a splendid record. The second year his teachers were surprised to find him falling off in his standing. He became careless, irresponsible, and reclusive, drawing more and more away from the society of his fellows in which he had been so popular. He became pale, slouchy and careless about his personal appearance. His mind progressively lost its splendid powers of application and grasp. At this time he came to me for physical examination and this revealed the fact that the habit of self-abuse into which he had

fallen was responsible for his physical and mental demoralization. This case is fairly typical of any number which might be cited to illustrate the effect of self-abuse on mental capacity. This young man was led to stop the habit and in time seemed to have fully recovered from the damage which had been done.

We may also look at a typical illustration of how the habit weakens the will. I knew a very capable young man, a fine specimen of physical manhood, who made a splendid record as an athlete while still in the high school. He went to a university and easily made fullback on the varsity team the first year. He was especially known for the furiousness and fearlessness of his attack, and it was said that he went over the line as much as through it. The second year there was a good deal of disappointment over his playing. While at times he still played brilliantly, he often weakened and failed when he was most depended on. The third year he was an entire disappointment. He seemed to have lost his grip and his former ambition and invincible courage had given place to actual cowardice. He had to give place to another man at the time when he should have been at his best as an athlete. The cause of his decline and failure was discovered to be self-abuse into which he had fallen during

his first year in college. I could give any number of such cases here and every observant athletic coach can duplicate this testimony.

It is seen then that if this habit is practiced for some time it may become seriously harmful to the physical, the intellectual, and the volitional life. But these are not its worst effects. The most serious consequences are always moral. No man can practice that unnatural habit and keep that most precious of all possessions, his self-respect. No matter by what jugglery of logic he seeks to justify such a habit to himself, there is that within his deeper self the consent of which he cannot gain. It forces him to live a lie, and the living of a lie is always deadening to every fine quality. It dulls the moral sense, dethrones high ideals, and degrades every fine feeling and noble sentiment. It inevitably coarsens and sensualizes the man's whole moral and spiritual fiber. Even though a man escape the grosser physical and mental effects, he can in no way avoid the more serious consequences to the finer qualities of his soul. That unnatural habit is contrary to the laws of his being and if he breaks these laws the moral retribution is sure.

A word must be said about the possible permanent consequences of this habit. It is natural that any one who has ever been addicted to it

should be concerned about this aspect of the matter. Many are inclined to be so morbidly concerned over it as to refer all sorts of imaginary and impossible conditions to their former practice. The advertising "specialist" and the so-called "Medical Institute" make capital out of this tendency. Their literature and advertising are designed to convince men that they are doomed to impaired or lost manhood and a hundred other dreadful consequences from which their treatment alone can save them. Once having fallen into their clutches by means of the most outrageous misrepresentations, a man will be kept in a frightened state taking treatment so long as he has any available funds. Many of their victims become worried into serious conditions and even into suicide. It is safe to say that practically every college and university and most high schools have their victims. A most urgent warning needs to be thrown out to all young men never to go to an advertising practitioner or "Medical Institute." They are without exception in the class of unscrupulous fakirs. If a young man feels that he must have medical counsel, he should go to a reputable physician who does not advertise, and of whose character he can be assured.

What is the truth in the matter? Is it possible

to repair the damage that may have been wrought by self-abuse? In most cases it is. If the habit is stopped early and entirely, nature will, as a rule, repair the damage. In most cases if the individual stops the habit entirely—there can be no successful tapering off—keeps his mind clean, thoroughly develops his body, and lives a regular, wholesome life for six months, a year or two years as the case may require, nature will restore physical vitality and strength of will; and the individual will come into the position where self-respect is regained.

Many who have fallen in this habit in boyhood stop it of their own accord when they come to the age of puberty. Others carry it over into puberty and it is then that it becomes most harmful and the danger increases that it will become so deep rooted that the individual will never have the strength of will to break it. A single illustration out of many that could be given on this point must suffice. Some years ago the writer attended a Young Men's Christian Association meeting in which the speaker was discoursing on the power of Christ to deliver men from sin. In the rear of the house a tall, old man in ragged clothing, his face distorted in the agony of despair, cried out: "You don't know what you are talking about: what can He do for me, a man sixty years

old and a masturbator?" It had been the old story of alternate struggle and defeat until the habit had become so deeply rooted in his life as to dog his steps to the grave.

It is clear, then, that no thoughtful or self-respecting man can seek to solve his sex problem in the first of these three ways.

The second alternative for the solution of the young man's sex problem is indulgence with immoral women. In discussing this we must at once face the question of venereal disease. It is not my purpose to attempt to frighten young men into purity of life by means of undue emphasis upon the consequences of venereal disease. I do not believe in the efficacy of that method. Furthermore, the man who is only as good as fear will make him is not very good. A man must have higher motives to impel him to manly self-control. There are, however, certain facts about these diseases which every man should know and face. We shall discuss only the most essential, as briefly as possible.

It is well known to physicians that all prostitutes are diseased some of the time and some are diseased all the time. No matter how careful a man may be in his selection, there can be no guarantee of safety. The vast majority of men

who resort to illicit intercourse with prostitutes sooner or later contract a venereal disease and it is just as likely to be the first time as the last. The common belief that the clandestine woman is safer than the professional one is a mistake. They are more dangerous, for, as a rule, they have less knowledge and poorer facilities for taking care of themselves. All protective devices, both mechanical and medicinal, have failed to insure safety from these dreadful diseases. No method of absolutely insuring against infection has been discovered.

The two principal venereal diseases are gonorrhea, commonly called the "clap," and syphilis, commonly known as the "pox." Until recent years gonorrhea has been looked upon lightly by many young men as a subject for joke and a misfortune no worse than a bad cold. Even to-day many are still ignorant of its true nature and regard it with little concern. But not so among physicians. Especially since the nature of the germ of this disease has become known they have come to regard it as one of the most terrible diseases. Some high medical authorities regard it as even more serious in its social consequences than syphilis. What are some of the common results of gonorrhea? It starts with an inflammation of the urethra—the canal of the male

organ—giving rise to a yellowish discharge. If the attack is light and confined to the fore part of the urethra the disease may run its course and heal spontaneously. If the inflammation extends to the deeper portions it may leave scars causing stricture which may necessitate an operation. The disease is always prone to pass into a chronic state known as gleet which leaves the individual infectious indefinitely. The inflammation may extend down into the testes with the likelihood that the individual will be rendered sterile—that is, deprived of the power of procreation. It is now well known that no small proportion of the sterile marriages are due to sterility in the male, not in the female, due chiefly to gonorrhea. The disease may pass to the bladder with grave injury to that organ. It may extend clear up to the kidneys, seriously crippling them or causing death. During the course of the disease the germs may find their way into the circulation and be carried to the joints, heart, spinal cord, and brain, setting up serious disease or causing death.

But the disease does not stop with the individual, but extends its ravages to innocent women and children. After all outward symptoms have disappeared and the individual thinks himself cured, the disease may lurk in the deeper structures for many years. The germs are especially

prone to become imbedded in the prostate gland and remain quiescent for long periods of time. If the man now marries he is almost sure to infect his wife with the disease. In most cases no adequate treatment is given. Often neither of the parties realize what the trouble is; or the husband, if he does realize it, hides the truth and makes light of the trouble. The disease extends into the uterus and out to the ovaries with the probable result that the woman will be rendered sterile, that she will be caused to drag out a miserable existence of suffering all her life, or that she will be compelled to submit to a dangerous operation for the removal of part or all of her female organs. These are not extreme possibilities. They are happening everywhere by the thousands. It is variously estimated by medical authorities that from sixty to seventy-five per cent. of all operations on the pelvic organs of women are due to gonorrhea, and a very large proportion of these to the infection of innocent wives by husbands who supposed themselves to be cured.

If the infected wife is able to bear a child it is in danger of having its eyes infected at birth with the probable destruction of its eyesight. Again, this is not an extreme possibility. It seems to be accepted among physicians that be-

tween twenty and thirty per cent. of all the blindness in this country is due to gonorrheal infection.

Some men say, "I will take a chance for myself." But as a probable husband and father, and as a member of society, he has no right to take the chance in view of the terrible consequences that may come to those whom some day he may love dearer than his life, and to all the future generations of the human race.

Syphilis is a highly contagious disease affecting the entire system and its consequences may be truly terrible. It begins with a local sore, followed later by skin eruptions, sore mouth, and throat, the falling out of hair and other disorders. Later it manifests itself in disease of bone, muscles, internal organs, arteries, and especially the brain and nervous system. Its most destructive effects may appear twenty or thirty years after infection.[1] It is responsible for ninety per cent. of locomotor ataxia, a large percentage of insanity, many still-born children, and for a heavy percentage of premature deaths of children. It is responsible for many cases of apoplexy, paralysis and sudden death many years after it is supposed to be cured. Not long ago it was an-

[1] *Social Hygiene vs. The Sexual Plagues.* Indiana State Board of Health.

nounced that the Rockefeller Institute of Medical Research had discovered that general paralysis is due to the presence of the germ of syphilis in the brain. An actual case will serve to illustrate what has been said.

One day a middle-aged man in ragged clothing was brought before a medical clinic which I attended. Though unkempt and decrepit, his language still bore the marks of education and refinement. This was his story: While still a comparatively young man he was already one of the prominent business men of his city, at the head of a splendid establishment. He became intimate with a woman who moved in good society and he contracted syphilis. It ran its course for several years, greatly shattering his health and so affecting his mental capacity that his business suffered great decline. After some years he rallied a good deal and finally supposed himself cured. One day he suddenly disappeared and for a week no one could find any trace of him. Then he suddenly found himself on the streets of another city not knowing how he had gotten there, or what had transpired during that time. He had lived the life of another personality. He had developed what is known to the physician as double consciousness. From that day on he alternated between the two personalities, never

knowing where he might find himself or what he might be doing the next day. His mental capacity continued to decline and his body became more diseased and decrepit. When the writer first saw him he had long ago lost his business and was an outcast on the streets trying to eke out a miserable existence by selling a few papers. I had opportunity to watch his steady decline for some years until he became a pitiful object indeed. The wreck of his life was complete.

I will cite one typical case to illustrate the family and social consequences of syphilis. A prominent lawyer married a beautiful, educated, and refined young woman. He infected her with syphilis. After the truth became known to her she obtained a divorce. In addition to terrible physical suffering, she endured the most frightful mental agony because of her disgrace. She gave birth to a child—an epileptic idiot. It had to be placed in an institution for defectives and after some years mercifully died. After a time the woman recovered sufficiently to enable her to go among friends to some extent. Later, in a social gathering, she was stricken with paralysis. Gradually she recovered from it a little but she has continued to decline in general health. In spite of the most expert treatment, blood tests show that the disease is still present in the system.

She lingers on awaiting a welcome release by death.

If taken early and if adequately treated, both of these diseases can now in many cases be cured. No physician, however, can assure a cure; and it is difficult to make sure that a person really is cured. The new discovery, 606 or Salvarsan, is a great aid in the treatment of syphilis, though it is not the sure cure that it was hoped it would prove to be. Serious results sometimes follow its use. Certainly the thing to do by any one who has contracted one of these diseases is to place himself at the earliest moment in the hands of a competent physician and conscientiously to follow the treatment prescribed. No young man who has contracted one of these two diseases has any right to marry until he has received adequate treatment, until a period of two, three or more years has elapsed, and then only when after the most careful and repeated examination a competent physician is unable to find evidence of lurking disease.

The man who seeks to solve his sex problem in illicit relations must face the question of venereal disease with all its individual and anti-social consequences. But there are higher considerations. He must face the question of the degradation of womanhood.

Young men sometimes say, "Of course I would not ruin an innocent girl. I am above that sort of thing. But these other women have voluntarily given themselves to that sort of life. I cannot make them any worse." To such men the writer is accustomed to reply something like this, "Young man, what would you do if some fellow should come along and attempt to rob your sister of her virtue?" The replies are usually much the same. Without a moment's thought, with flashing eyes and clenched fists he replies, "I'd shoot him," "I'd kill him," or some such expression. "Yes, but my dear fellow," I reply, "every one of these unfortunate girls is somebody's sister, somebody's daughter, loved just as much as you love your sister. You cannot count yourself of superior virtue because you let some other fellow do the first foul deed and after that regard yourself at liberty to use her for your own selfish ends." Even a superficial consideration of why girls go wrong should convince a man that he cannot have any part in the degradation of a woman, no matter at what period of her career he comes in, without violating the most fundamental principles of manhood and of right.

We may say there are two main, general causes for the downfall of girls: First, the temptations which arise from natural affection or passion

against which their lives have not been fortified by adequate instruction, friendly counsel, and general moral training.

In most adolescent youths and maidens the fires of sexual love are burning strong. In such love powerful physical impulses and psychic stimuli play a prominent part. As Ellis says, "Love craves the flesh." [1] When young people of opposite sexes get together and indulge in the intimacies which they so often consider quite legitimate in friendship, these natural impulses are likely to cause both to lose their heads and take the unfortunate step which neither intended at the outset. Such is probably the beginning of the downfall of a very large proportion of girls who go wrong. In these cases the blame cannot be placed wholly upon either party. Often the young woman has been as eager to receive the love making as the young man has been to pursue it.

The responsibility for a girl's fall under such circumstances must, however, rest most largely upon the man. While under the exhilaration of the moment there may be willingness on the part of both, he is mostly the aggressor; he takes both over the brink. The fact that much more serious consequences to the woman are involved than are

[1] *Sex and Society.* Havelock Ellis.

to the man increases his responsibility. She runs the risk of the most serious physical consequences and of the utter wreck of happiness because of the stigma placed upon her by society. The protection of womanhood and of womanly virtue is manhood's function. Nay, more; it is a requirement of his character. The man in whose make-up chivalry is lacking is coarse-grained and selfish. In the vast majority of cases, when a woman falls, the largest weight of responsibility falls upon a man. His has been the aggressive action which has broken over the line. He has taken advantage of her possible willingness. Chivalry demands that he be strong in self-control to guard her against herself as well as against himself.

The second general cause for the downfall of girls is deliberate pursuit on the part of selfish and unscrupulous men. There is a large class of men—it has representatives from all walks of society—who pursue the virtue of womanhood not with the distinct purpose of leading them into prostitution, but simply to gratify their own desires. It becomes their chief source of diversion and pleasure. Undoubtedly vastly more women who get into prostitution, clandestine or professional, are initiated into an immoral life by such thoughtless and selfish men than are led into it

by those who are agents of commercialized vice. It is now well known, however, that such agents who make it a business to prey upon weak and defenseless girls and lead or force them into prostitution are a real menace to society everywhere.

There are a variety of factors and influences which serve to break down the resistance of girls and predispose them toward an immoral life. Defective heredity, bad home environment, an immoral atmosphere while at work, economic stress, unsatisfied natural instincts, fatigue, loneliness, vicious atmosphere of amusement resorts and other influences, are powerful in breaking down the defenses of character and virtue. But it has been shown that with all these deteriorating forces at work very few girls would enter upon an evil life of their own volition without the designing, cunning, malicious efforts of selfish and unscrupulous men to draw them over the brink. The present unjust attitude of society toward the girl who has made one wrong step makes it easy for the seducer to complete her ruin after the first unfortunate step has been taken.

Is it strange that so many girls go wrong? The marvel is that so few do. Those who have given most careful study to the home, economic and social conditions of working girls are astonished

at the moral fortitude which they display. What is the meaning of the international system of white slavery by means of which girls are tricked and forced into a life of shame by the most cunning and brutal methods? What is the meaning of the artificial allurements of commercialized vice that seek to create an atmosphere favorable to the ruin of girls? What is the meaning of the army of cadets whose business it is to lead girls astray? It means this: that, in spite of the evil work of thoughtless and selfish men in all walks of life, nowhere do enough girls to supply the demand enter into prostitution. The supply must be secured through every possible artificial means that wicked men can devise. The white slave traffic and commercialized vice are in that sense a tribute to the character of womanhood the world over and serve to emphasize the fact that the problem of the social evil is chiefly a problem of man.

Not a few prostitutes come from the best of homes, having been led astray in many cases by false professions of love and promise of marriage. The majority, however, come from the ranks of employed girls. We have already mentioned several of the factors which tend to weaken the moral resistance of those girls. A large proportion of them are in poor homes,

deficient in moral atmosphere and training. Many of these homes are not only utterly devoid of anything that lifts and inspires, but they are a constant down-drag on every ennobling impulse. Nothing attracts; everything repels. Many have no homes at all. They have little or no education. The moral resistance of these girls is further lowered by fatigue and by the influence of men and women with whom they work. They are often tired and discouraged; lonely, and longing for companionship and friendship; feminine, and desiring good clothes and pretty things; human, and craving recreation and amusement. These are the normal, legitimate desires of nature. But the average working girl has little means or opportunity to gratify these natural desires. Often she can hardly purchase bare necessities and about the only places of recreation to which she can go are the gay and thronged street, the public dance hall, and occasionally the moving-picture show. But wherever she goes there are young men who offer to provide the good time for which she yearns; ready to flatter her and pour into her ear the words of friendship and love which she craves; and always ready to suggest the easy way to good clothes, pretty things and a life of fun, comfort, and ease. Innocently she accepts the offers of her new-found and

seemingly generous friend. Carried away by the exhilaration of her good time and by her ready confidence in him, often under the influence of intoxicants which he has urged upon her and to which she has not been accustomed, and not realizing what it means, she takes the first wrong step. She takes it under conditions of unfair advantage which the man often has designedly and maliciously secured, just as the trapper sets his trap by the spring in a season of drought, knowing that his prey must come there to satisfy its natural craving for water.

Furthermore, careful, scientific study of large numbers of girls who go wrong is establishing more and more clearly the fact that a large percentage belong to the class of the feeble-minded whose moral resistance and ability to care for themselves is low because of defective heredity, a condition for which they are not responsible. A large proportion of girls who are led astray by men belong to that weak and defenseless class who are most in need of that manly protection which it is the function and pride of manhood to give to womanhood. The man who indulges in illicit sexual relations makes himself a responsible member of that body of society which preys upon weak, discouraged, and defenseless girls.

There is another important consideration a man must face when he seeks to solve his sex problem by means of illicit relations. In doing so he adopts a moral standard for himself which he instinctively denies to his sister, his sweetheart, or, indeed, any respectable woman. If it is legitimate or right for a man to indulge his sex nature before marriage, why is it not equally right for woman? Her nature, her impulses are not essentially different from his. It is true that in the majority of women the sex impulse is not so pressing as it is in most men, but it is not different in kind and there is a considerable proportion of women in whom the sex impulse is fully as urgent as it is in most men. Indeed, it is in women that the greatest extremes are found. Yet we make no allowance for these women. Men expect and demand that all women shall lead continent lives outside marriage, and womanhood asks no concessions.

You suggest to any man with a spark of manhood in him that his sweetheart has the right to indulge her sex nature with other men before she becomes his wife, and what will he do to you? It would not be difficult to predict. No, when she comes down the church aisle to meet him at the marriage altar, there to pledge him eternal fidelity, he expects and demands that she come

to him pure and undefiled, and all society demands that she do so. But has she not the absolute right to demand the same of him? And should not society demand it of him? If by any possible argument on physiological or any other grounds it can be shown that it is right for man to indulge his sex life before marriage, then it is equally right for women. A young man in one of the Western cities visiting a house of prostitution was shown into a room and found his sister there. He whipped out a pistol and shot her dead. He said he would rather see her dead than in such a place. But was her being there any greater disgrace than his being there? Had she not just as much occasion for shooting him down?

Up to the present, society has acquiesced to a large extent in a double standard of morality—a standard of absolute chastity for women and one of leniency for man. Every consideration of right and of human welfare is against this double standard. It is a relic of barbarism, it marks a backward step in social evolution, and it is a disgrace to manhood.

One of the most vital considerations a man must face when he considers solving his sex problem by illicit intercourse is the effect upon his own character. Illicit sexual relations in-

volve the degradation of womanhood. Nothing so quickly or so completely degrades the soul of woman as the destruction of her virtue. It matters not at what period of her career he comes in, no man can have any part in degrading woman without also degrading himself. Man is woman's natural protector. From this relationship have always sprung the purest, noblest sentiments of life. If he prostitutes that protective function to her defilement, he must inevitably suffer degradation in the finest capacities of his being. The same canker which eats at her soul eats at his also. By inexorable law an unchaste life sensualizes and degrades everything that is fine and manly in the individual.

In view of the foregoing considerations, no thoughtful, rational man can seek to solve his sex problem by the second means—that of illicit sexual indulgence. There is, then, left only the third solution—the continent life; the life in which the young man leaves his sex problem wholly to nature; in which he refrains from all forms of sexual indulgence either in imagination or in act; the life in which he controls his sex impulses and transmutes them into finer stuff by resolute will and high ideals of life as a whole. Such a life is a necessary condition for the fullest

development and the finest expression of our personality. It is necessary to a full, rich life in every fine human relationship—in marriage, in parenthood and in friendship.

IV

THE CONTINENT LIFE

From every personal and social consideration the continent life, as just defined, is the only rational life for the young man outside marriage.

It is the rational life with respect to the physical man. We have already seen that any sexual indulgence during the years of immaturity deprives the individual of physical resources needed to build into physical manhood. After maturity is reached, continence outside marriage continues to be the rational life with reference to physical manhood, since the inevitable degrading of a man's spiritual qualities in illicit sexual relations reacts unfavorably on the physical life. It is well known that a man's loss of self-respect, for example, may seriously undermine his physical life.

Moreover, the man who indulges his sex nature in illicit relations outside marriage is always in danger of having visited upon him the terrible retributions of venereal disease which may ruin

not only his own physical health, but work the most frightful ravages in the lives of future wife and children and in succeeding generations.

The continent life outside marriage is the rational one with respect to the intellectual life. There is no greater demoralizer of intellectual capacity than an uncontrolled sex life. The man who allows himself to enter upon illicit sexual indulgence or self-abuse is inviting defeat in his intellectual life. Such indulgence never really satisfies: it never can, since it is almost wholly on the animal plane. It leads to a growing quest for abnormal sex experience, and progressively dominates the attention and the imagination, robbing the individual of the power of application and bringing confusion to all his mental faculties. Listen to the tragic confession of a junior in a university. After telling with bitter regret of his unsuccessful fight with unwise sex habits he said, "I have about become reconciled to never being more than a sixty per cent. man." What a retribution! Conscious of capacity to be a hundred per cent. man but robbed of that capacity through the demoralization of an uncontrolled sex life. In every college and university an immense amount of intellectual capacity and character capacity is driveling away in mental rot because sex thoughts and imaginations, stimulated

by abnormal experiences, dominate the intellectual stage. The man who consistently lives the continent life and guards his imagination against unworthy sexual subjects wins for himself intellectual and moral liberty, and a power of concentration upon great tasks that is unknown to the man who trifles with his sex impulses.

Not only is an uncontrolled sex life the enemy of intellectual capacity because it demoralizes the power of application and lowers ideals but also because such a life wastes the physical resources required for brain power.

The continent life outside marriage is the normal life in respect to character. A right valuation of the sex function, its proper subordination to the individual's higher, spiritual nature, a high and chivalrous regard for all womanhood—in short, undefiled affections are absolutely essential to real character, and to the finest and fullest development of personality. Any other course vulgarizes and degrades every impulse in the direction of true manly character. As has been pointed out before, an unchaste life brings its severest retribution in the realm of the highest activities of which a man is capable—his affections. It kills the capacity for genuine love.

There are three essentials to the growth of worthy and dynamic character.

The first is a sense of self-respect. The loss of self-respect is paralyzing to every fine element of manhood. A sense of self-approval is absolutely impossible to a man whose life is impure.

A consciousness of right relation to one's fellow men is another essential to worthy character. But no man who habitually indulges his sex impulses before marriage can maintain a sense of right relation to his fellow men, for he is either abusing a function upon which depends the welfare of his future family or he is degrading womanhood and possibly bringing into being human life cursed with an unrelenting curse. He is living an anti-social life.

A third essential to the development of worthy character is a sense of correspondence with that spiritual universe of which every man instinctively feels himself more or less clearly to be a part, no matter what his religious beliefs or professions may be. Man is essentially a spiritual being and a sense of harmony with the spiritual world is essential to his real happiness. A sense of divine approval is, however, absolutely impossible to the man with a self-degrading, anti-social life.

The continent life for the young man outside marriage is the normal life in respect to womanhood. Any other course demands the sacrifice

of a certain proportion of the girls and women of the land, for the body and soul destroying purpose of ministering to the supposed sexual needs of men.

The social evil—that awful social sore; that horrible disgrace to humanity—is the product of the incontinent and unchaste life of men. When men shall lead the rational, manly sex life, that festering social sore will quickly disappear. The social evil is mainly a man problem. Stop the demand and the supply will cease. The continent life outside marriage is accepted to be the normal, rational life for woman. Society demands it of her and she accepts the demand. There is no rational ground upon which man can be exempted from the same requirement. There is no double standard.

Womanhood is entitled to the best in manhood. Without it she cannot realize the best in herself. An unchaste life on man's part deprives woman, whether it be later on in marriage or in present friendship, of that mutual correspondence on the higher levels of their personality which calls out and develops the finest qualities and which can spring only from affections undefiled. The faculty of delicate inner vision and appreciation, of fine mutual sympathy which refines and strengthens the spiritual fiber of the one in striving to

sound the depths of the other's personality—that faculty is paralyzed by an impure life.

Continence outside marriage is the rational life in respect to offspring. The sperm cell which reproduces humankind is man's representative to all the future generations of the human race. What that new life will be will depend, so far as he is concerned, upon the quality of the inheritance which he is able to pass on to that life sperm. A man's posterity places upon him a deep responsibility so to conserve his energies and develop his capacities that he may endow his offspring with the greatest possible vitality and the most potential inheritance. No more terrible punishment for an uncontrolled sex life can come to a man than the accusing consciousness that the responsibility for a weak, defective, and diseased heritage of his children is laid at the door of his selfishness. For such a man every innocent look of enfeebled childhood may become a stab in the heart. Let no man be persuaded that he can enter upon an incontinent life—either in imagination or in act—with any assurance of escaping such consequences. On the other hand, what greater reward for the strenuous fight of a continent life outside marriage can come to a man than the radiant presence of well-endowed children in marriage?

The finer correspondences of life with friends, sweetheart, or wife are possible only in relationships of undefiled and cultivated affections. So also a life of unperverted and sensitive love on the part of the father is a necessary condition for sensing, appreciating and calling out the latent wealth of his children's personalities. Here also his own richest joys and deepest satisfaction must come from mutual discovery, each of the other, and that fine discriminating sympathy which links his soul with theirs. Only in such a relationship can the finest in the lives and personalities of his children be developed. The extent to which the latent fineness in their personalities will find expression in their lives will be limited largely by the degree of fineness in the personality of the father. How can a man in whose being the centers of noblest feeling and of highest spiritual activity have been paralyzed hope to discover and release the richest wealth in the lives of his children? A life defiled in young manhood may not necessarily bring a physical curse on his future children, but it is certain to deprive them of the greatest contribution which the father should make to their lives through the expanding, enriching power of an unblighted affectional life.

The continent life outside marriage is the rational life in respect to society. Some one has

said that the human race is like a great nervous system. What affects one part affects the whole and every man is a part of it. He may not be one of the great nerve trunks but he may be one of the little out-of-the-way ganglia; but what he is may cause widespread pain, disorder, and disease. The anti-social character of a sexually incontinent life outside marriage has already been discussed. Such a life necessarily degrades the individual, which of itself is a detriment to society, but it also involves the degradation of womanhood and the undermining of the whole social order. It involves anti-social consequences which no man has a right to bring upon society.

V

ERRORS ABOUT SEX

Insistence upon the continent life as the only rational life outside marriage will undoubtedly raise certain questions in the minds of some men, for the impression is widely current among young men that after they have attained a certain age sexual indulgence is necessary to their well-being. It is commonly believed:

1. That a life of sexual continence is not consistent with the best physical health.

2. That the exercise of the sex function is necessary to the full development and preservation of virility—the power of procreation.

3. That the sexual impulse in man is so imperious that it is impossible to control it, and, therefore, a sexually continent life cannot be expected of man.

4. That, therefore, the moral standard which we apply to woman cannot be applied to man. We must recognize a double standard of morality.

To a very large extent these prevailing beliefs

are the expression of a too ready desire to justify practices which conscience and society condemn rather than the utterance of real conviction. A good many young men are, however, wrongly influenced by their uncertainty over these questions if not by their positive belief.

It can be stated unequivocally that these beliefs are entirely without foundation in fact.

In speaking on the question of the relation of sexual indulgence to health, Dr. William H. Howell, Professor of Physiology in Johns Hopkins University, says: "Whatever may be the truth in regard to it, the fact remains that there is no evidence whatsoever that the sexual appetite or the act of reproduction has any physiological relationship to the preservation of the integrity of the individual. The appetite has been created or evolved and made strong in us for an entirely different purpose. A sexual necessity exists only so far as the integrity of the race is concerned; so far as the individual is concerned his sexual functions may be unused or he may be completely unsexed without any injury to his bodily health."

On the other hand physicians well know that everywhere the health and vitality of men are being undermined or destroyed by premature excessive or unnatural exercise of the sex function.

"The tradition that the exercise of the sex function is necessary to virility is not only without foundation but to the intelligent physician is ridiculous. The essential male sex organs, the testes, are glands. We know that no other glands in the body lose their function from lack of exercise. A man may not weep for half a century and yet should the occasion arise to cause him to weep he would find himself capable of shedding tears as readily as any one else. His tear glands would not have lost their function from lack of exercise. A woman may bear and nurse a child in her teens and not have another for twenty or twenty-five years and yet be able to nurse the second as readily as the first. Her milk glands would not have lost their function. A stallion may not have opportunity to exercise his sex function for many years from birth up without decline of his procreative powers. The same is true of man. The function of the testes is not impaired for want of voluntary exercise. On the other hand their function is often seriously impaired by premature or excessive exercise." [1]

Furthermore, though the sex function may never be voluntarily exercised, the sex organs do not remain wholly inactive. In all normal men brief periods of sexual excitement occur in con-

[1] *The Physician's Answer.* M. J. Exner.

nection with erotic dreams and at other times, when the testes become active and liberate spermatozoa to some extent. And we have already seen that the testes are all the time active in the production of the internal secretion. There is no evidence of decline of procreative power in the absence of voluntary exercise of the sex function. But so far as functional activity of the sex glands may have any bearing on the preservation of their integrity, nature has carefully provided for such activity independent of the voluntary act.

In order to correct these erroneous beliefs about the sex function I secured the endorsement of the following declaration by 360 of the foremost medical authorities of the United States:

In view of the individual and social dangers which spring from the widespread belief that continence may be detrimental to health, and of the fact that municipal toleration of prostitution is sometimes defended on the ground that sexual indulgence is necessary, we, the undersigned, members of the medical profession, testify to our belief that continence has not been shown to be detrimental to health or virility; that there is no evidence of its being inconsistent with the highest physical, mental, and moral efficiency; and that it

offers the only sure reliance for sexual health outside of marriage.

The large number and the high standing of the physicians endorsing this declaration should serve utterly to dispel these misconceptions. We give here only the names of the first twelve physicians who signed the statement.[1] They are representative of a number of pages of names of equal standing.

Abraham Jacobi, M.D.,
President, American Medical Association.
Professor Diseases of Children, Emeritus, College of Physicians and Surgeons, N. Y. City.

William M. Polk, M.D.,
President, New York Academy of Medicine.
Dean of Cornell University Medical College;
Visiting Surgeon, Bellevue Hospital, New York City.

Walter B. Cannon, M.D.,
Professor Physiology in Harvard University.

Henry A. Christian, M.D.,
Professor of Medicine in Harvard University and Physician-in-Chief to the Peter Bent Brigham Hospital, Boston.

Theodore C. Janeway, M.D.,
Professor of Medicine in the College of Physicians and Surgeons, New York City.
Visiting Physician at the Presbyterian Hospital,

[1] The full list may be found in a pamphlet entitled *The Physician's Answer.* M. J. Exner, Association Press, 124 East 28th St., New York.

and member of the Board of Scientific Directors of the Rockefeller Institute for Medical Research.

William S. Thayer, M.D.,
Professor of Clinical Medicine in Johns Hopkins University, Baltimore.

Homer F. Swift, M.D.,
Resident Physician of the Hospital of the Rockefeller Institute for Medical Research, New York City.

J. W. T. Finney, M.D.,
Professor Clinical Surgery, Johns Hopkins Medical School, Baltimore.

W. H. Howell, M.D.,
Professor of Physiology, Johns Hopkins University, Baltimore.

John Howland, M.D.,
Professor of Pediatrics, Dept. of Medicine, Johns Hopkins University, Baltimore.

With regard to the erroneous belief of some that a chaste life for the young man is impossible, because the sex impulse in the male is so strong that it cannot be controlled, Dr. Prince A. Morrow has said: "The experience of specialists shows that it is not the strongly sexed and most virile men who are most given to licentiousness, but those whose sexual organs have been rendered weak and irritable by unnatural exercise, in whom the habit of sensual indulgence has been set up and in whom self-control has not been developed by exercise, or in whom the will power

has been weakened. These sexual weaklings yield to sensual impulses which the normally strong feel but repress." [1]

It is not the man who resolutely lives the continent life who finds the task most difficult, but the man who has aroused his sex nature by abnormal sex experiences and the man who habitually allows his imagination to play upon sexually stimulating images. The man who controls his sex impulses, and wisely directs his imagination by firm will and purifying ideals, reduces his sex problem to the minimum and attains the matchless liberties of self-mastery in his intellectual and moral life.

"The fact that the sex impulse, like any other natural impulse, can be controlled is best proved by the fact that men do control it. The asceticism of the Middle Ages has abundantly demonstrated the possibility of subjecting the animal instincts to the control of the higher faculties. However, we need not go to unusual conditions of life for proof. In every walk of life to-day there is a considerable proportion of men, strong, robust, virile fellows, who do control the sex impulse, lead absolutely chaste lives, and do not find the task an unbearable burden." [2]

[1] *Health and the Hygiene of Sex.*
[2] *The Physician's Answer.* M. J. Exner.

One more consideration. No man who believes in a divine order in the universe can believe that an all-wise Creator has endowed man with a function which in his interest must be exercised to the degradation of womanhood and the destruction of the social order.

VI

A RATIONAL FIGHT FOR CHARACTER

The consistent living of the continent life is not an easy task. It is the task of a real man; it means a fight. But the rewards are surpassingly great.

Many men fail in this fight because they have allowed themselves to be drawn into loose habits of thinking or unmanly practices before they ever realized that they had a fight on. Many are defeated because they do not know how to make the fight. They are breaking every law which bears on the control of sex impulses and then wonder why their problem is so difficult. For the same reason some of the finest men who are conscientiously leading clean lives are doing so at altogether unnecessary cost. Their best energies and attention are so absorbed in their personal struggle as to seriously handicap them in their work. We shall point out, therefore, in this chapter, some essentials in a rational fight for character in the sphere of sex.

First, on the negative side. In order to win the battle for self-control, there are some things a man must *not* do. There are many "don'ts" but we shall not dwell upon the negative side of the question extensively. We shall discuss only one or two points.

It is a point of wisdom as well as of honor that the young man shall avoid physical contact with the opposite sex in any except the most conventional and proper relations. The reasons for this is the powerful sexual response which intimate physical contact with the opposite sex arouses in the male. It matters not how pure minded or resolute a man may be, he cannot permit himself to indulge in intimate physical contact with the opposite sex without arousing deep sexual responses. This should be clear from every normal man's experience as well as from our study of the close relation of thought and the sex organs. The fact of the inevitable arousing of passion under such circumstances is to no man's discredit. It only shows that he is a man. This impulse is honorable; it belongs to that which is deepest and finest in his nature—the affections; it is the rugged road to the noblest in character. But he must reckon with this impulse; he must control it and keep it sacred for the time and circumstances for which it is intended, when the deepest affections

can express themselves in their entirety, when the physical will be tempered and purified by the spiritual impulses. Honorable though the sex impulse in itself is, the young man must recognize that it is powerful for evil as well as good and that he cannot safely play with fire.

The habit of young men and young women of playfully touching, pinching and fondling one another while engaged in conversation is demoralizing to both. Many a man's relations with prostitutes and many a girl's fall have their origin in such seemingly innocent playfulness.

A dangerous indulgence, which, unfortunately, many young men and women consider legitimate is that of overstepping the bounds of courteous decorum in the practice commonly called "spooning." It must be said with all possible emphasis that no man who desires to play the part of a real man toward himself and toward womanhood can afford to trifle with the temptation to "spoon." Often no temptation calls for more resolute will and courage.

Some men ask, what harm is there in such fooling, even if it does arouse physical passion, so long as one does not give way to it, so long as no illegitimate relations result? That there will be no such result is an unwarranted presumption. No one is strong enough to run this serious risk.

Thousands of broken lives, into which bitter tragedy has come in spite of firm resolve that nothing unmanly or unwomanly should occur, attest the danger. No man has any business to do those things which inevitably greatly increase the problem of self-control both on his own part and on the part of the woman concerned.

Such actions are, first of all, a violation of the fundamental principles of chivalry. They are a serious disrespect to womanhood even though they be indulged in with mutual desire and consent. Love is sacred and the intimacies of love belong to husband and wife in marriage. To indulge in these intimacies for the sake of irresponsible pleasure makes the sacred common, cheapens personality, and lowers not only self-respect but respect for womanhood. Love is degraded to the plane of the sensuous. Furthermore, physical liberties are a serious wrong to the woman because they throw her open to grave danger. The greatest safeguard of a woman's purity and honor is her instinctive modesty and reserve. This reserve is broken down and she is laid open to severe temptation. The man may intend no harm and he may be man enough not to take advantage of her. But his familiarities break down the natural barriers of her defense and open the way of approach for another man

who may be less scrupulous. The beginning of the ruin of many a splendid girl is to be laid at the door of a man who would rather have lost his right hand than be the cause of her fall. Her ruin began with seemingly innocent foolery.

The man who permits himself to fall into this habit is inviting defeat in his mental life. He is introducing influences which will to a greater or less degree demoralize his power of application and concentration. The imagination, the most wonderful and most productive gift of man, can also be the most relentless enemy of efficiency and power. The man who has allowed his sex nature to be aroused and his imagination directed into sex channels by such experiences as spooning is the man, who, as a rule, has the hardest fight for intellectual and moral freedom. Recently I met a young man, one of the best students and one of the finest and most popular men in his institution. He said that he had always lived a clean life and had been able to withstand sexual temptation without great difficulty until one day he was thrown with a girl with whom he was led to permit himself improper familiarities. He never again allowed himself to repeat such an experience, but from that time on he had a tremendous fight in his intellectual and moral life. When he tried to concentrate his

mind on his studies this experience would hover on the border of his consciousness and press for attention, or, again, capture it with a rush and make study impossible. He said that it had demoralized his intellectual life. Any number of similar examples could be given. Spooning is a demoralizer of intellectual capacity directly through its misdirections and dominance of the imagination and indirectly through the necessary waste of physical energy.

These familiarities are injurious physically. They inevitably lead to physical and psychic stimulation of the sex organs, resulting in frequent over-production of semen, and excessive expenditure of nerve force, the semen being wasted in involuntary or voluntary discharge. This overproduction of semen and nervous waste often become a serious drain upon the physical resources of the individual. For example, I knew a young engaged couple, both members of a church and thoroughly well-meaning young people. He was a wiry individual of strong passions; she was a beautiful, robust, and affectionate girl. Like many other young people they accepted it as proper to over-indulge in the intimacies of courtship and they were much in each other's company. Some time after the engagement he came to me for physical examination. I found him seriously

run down, with heart weakened, suffering from insomnia and other nervous disturbances. I ordered him to cease his "spooning" habits. The young couple came to an intelligent understanding and the young man recovered from his physical depression. Physically the habit has the same devitalizing effect that results from a habitually lustful attitude of mind. Both cause an excessive production of semen and an extravagant expenditure of nerve force which tend to undermine physical health and vitality.

Another question for the man who would win the fight for character in the sphere of sex and be true to high ideals in his affections is the dance. There is a deep and useful human instinct that responds to the rhythm of the dance. The cultivation of this instinct is being made a constructive force in the training of the young, as, for example, in connection with the playground movement of America. It may also be admitted that, within certain limits, the social dance in which the love of rhythm and music is greatly enhanced by the enjoyment of social intercourse between the sexes may, under the right conditions, be made a harmless enjoyment and perhaps even a constructive form of recreation. Freedom from close physical contact, propriety and modesty in dress and movement, absence of

indulgence in alcoholic drinks, and, above all, a chivalrous attitude on the part of men toward women—an attitude which respects the sacredness of woman's personality—and becoming modesty and reserve on the part of women, these are some of the "right conditions." Also, it must be borne in mind, dancing is an amusement that can never be other than a most private recreation. The circumstances attending it are such that any approach to promiscuity is fraught with serious dangers. In college dances, there is often very little care exercised to secure right conditions; insofar they present a danger.

It is not for me to say that it is wrong for you to dance. I do say that most likely it is inexpedient. I shall only lay down a principle upon which every man must decide for himself. It is this: Unless stern duty demands it, no man has a moral right to do that which inevitably greatly increases his problem of self-control. If you cannot dance without lowering the bars of your character defenses, without lowering your self-respect and your respect for womanhood; if you cannot dance and be a real man in thought, in conscience and in conduct, then you have no right to dance. This principle should be applied by every man to his own life with the utmost rigor.

In the above I am not referring to the ex-

treme modern dances. Their gross sexual appeal is so obvious as to require no argument.

The display of suggestive pictures on the walls of students' rooms must be taboo with every man who is sincerely striving for the manly life, it matters not whether the pictures be in the guise of real art or not. The fact that a picture which tends to stimulate the imagination of men in dangerous directions is the work of a great master does not justify its presence in a student's room. Untold harm in the lives of the strongest of men is often done by so-called "works of art" in the nude. It is one thing to display such paintings in a public gallery of art; it is another thing to display copies of the same in the privacy of a student's room.

Last year a football star on one of the big teams, with one of the most important games approaching, was having seminal emissions every night. He and his coaches were very much concerned for it was taking the edge off his condition. Finally one of the coaches went to the player's room one evening and discovered a picture of a nude female figure hanging on the wall at the foot of his bed. The coach tore it from the wall and lectured the fellow in no uncertain terms. A real cause of the abnormal emissions had been discovered.

On the positive side the first requirement for the successful control of sex impulses is to take sensible care of the body. Our whole intellectual, moral, and spiritual life is limited by physical states. Psychology assumes that whatever affects the body affects the mind and whatever affects the mind affects the body. The physical passions clamor most loudly for gratification in the physically weak. It is when energies are low and nerves jaded that the lower man most easily springs into control. Flabby muscles go with a weak will and a bad stomach can cut the nerve of spiritual aspiration. A weak, abused, ill-kept body is a tremendous handicap in leading a clean life. Other things being equal, it is not the man in training for the football squad or the track team who has the hardest fight for a clean life but the rooter on the fence who takes his exercise by proxy. Large numbers of students are making their fight unnecessarily difficult and many lose the fight chiefly for lack of exercise and intelligent care of the body.

Not long ago a college student came to me for advice. He was a fine student, the president of the Young Men's Christian Association, the most popular man in school and a great athlete. He said that he never had any great difficulty in controlling his sex impulses until that year. But now

when he sat down to study at night certain sexually suggestive visions would flash into his mind, bringing upon him a terrific wave of temptation which demoralized his studies and drove him almost to despair. He was engaged to a splendid young woman of whom he earnestly strove to be worthy. He said, "If I cannot conquer this thing it will kill me; what can I do?" It was discovered that he had always been very active in athletics until that year. Now he was neglecting physical activity altogether. It was clear that for him the first and perhaps the most important duty was to meet the needs of his body for regular, adequate exercise and intelligent care.

Another young man came to college fresh from the farm. For a time he entered into his new life with enthusiasm and did good work. After a time he began to fall off in his studies and became gloomy and despondent. Finally he came to the president and told him he would have to leave college. Fortunately this president understood. He gave the young man a bracing talk, and, best of all, a job with the lawn mower. It helped to solve the young man's problem and he remained in college. He had come from a physically active life out of doors to a life largely indoors, studious, sedentary and inactive, while at the same time he continued the rich and generous diet to

which he had been accustomed. This new mode of life had given rise to undue sexual tension which greatly increased his problem of control. The lawn mower helped to solve the problem. Adequate physical exercise, sensible eating, sufficient sleep and obedience to other essential hygienic rules is a primary duty with reference to purity as well as efficiency of life. On the other hand, it must be understood that extreme fatigue often greatly increases the strength of sex impulses, and at the same time weakens the resisting power. The uneliminated waste products in the system and the general depression of fatigue lowers moral resistance. The football player's periods of greatest temptation, for example, are likely to follow the big game.

A second essential for the successful control of sex impulses is right use of the mind. It is there that the real battle-ground of sexual temptation lies. The man who would achieve manly self-mastery must lay firm hold of the fact that character and conduct are determined in accordance with definite psychologic laws. The fatal psychologic error which more young men commit than any other is to trifle with sexual temptation in the sphere of the imagination. They permit the imagination to play upon images, pictures, and situations which inevitably stimulate sex impulses

and set up mental habits which bring confusion and disorganization into the life. The average environment is full of that which is sexually suggestive. No man can escape it. It is his mental attitude toward temptation, whether one of acquiescence or resistance that chiefly spells the difference between victory or defeat.

Modern psychology attaches fundamental importance to ideas in the making of character and conduct. An individual's voluntary acts are no longer looked upon as the product of the will in the old sense which regarded the will as a distinct faculty. Acts are the outgrowth of ideas, of thinking. Ideas are the stuff out of which we are made. All ideas tend to pass into action and will do so if not inhibited by antagonistic ideas. The psychologist says: "What a man thinks that he will do." Those ideas do result in action which are allowed to secure the center of the stage of consciousness, which receive attention. James says: "Attention is the primordial process in character making."

Who has not had the experience of having an idea come into his mind which he had no intention whatever of carrying out. He may have recognized it as inexpedient or wrong. But his mind dwelt upon the idea and turned it about to view it in its various attractive aspects. In the

end he has come to himself to find that he has done the act and with chagrin and self-reproach he wonders how he could have done so. The idea was entertained, it received attention; and in accordance with a law as definite as the law of gravitation, the idea gained dominance and worked out into action. The truth that needs to be burnt home into the consciousness of young men, especially with reference to the sex life, is this: *"What gets your attention gets you."*

While the laws of association play an important part in determining what idea shall reach the center of the field of consciousness the fact remains that *man has the power to direct his attention.* This is the saving fact in the face of the law of attention. The time to conquer sexual temptation is the very instant a sexually stimulating thought comes into the mind, by directing the attention to other and worthier things. The unworthy suggestion not receiving attention has no power to express itself in action. The incident is closed. The man who allows every sexual suggestion to gain his attention, to stimulate his imagination to play upon sexual images, may expect confusion and defeat in his life. Nothing can save him against the operation of the laws of the mind.

The fatal mistake which many men make is to

meet sexual temptation merely negatively. They say to themselves, "I will not think of this; I will not give attention to it." This is wholly inadequate. All the time he is saying that he really *is* thinking of it. He must meet the temptation positively *by directing his attention to other things* which stimulate, steady and ennoble thought. The nobler the subject to which the attention is transferred the more completely will the power of the temptation be broken. It will be seen, then, that the range and plane of a man's life interests, the objects of his affections, play a tremendous part in the attainment of self-mastery.

In the sphere of sex this law of attention receives tremendous reinforcement from a well known physiologic function. There is a close connection between psychologic processes and the physiologic function of glands. For example, you think of the taste of a lemon but a moment and it makes your mouth water. The thought of lemon has stimulated the salivary glands to activity. At the thought of food, when hungry, the gastric glands of the stomach start to pour out their contents. The thought of nursing the child starts the mother's milk to flowing into the breast. So also the sex thought on the plane of desire at once stimulates the sex glands into activity. This quickly brings about sexual tension which serves

to bring the sex idea more fully into the center of consciousness and more fully to arouse the imagination. It starts a process which once well under way it takes the most heroic will to check. This close connection between sex thought and sex functions makes it ten-fold more dangerous to trifle with sexual temptation in thought.

In order to illustrate the working out of these mental laws let us consider the experience of two students whose intimate life stories I came to know. We will take the first of these young men in his sophomore year. He was a fellow of unusually brilliant mind, one of those minds that absorbs knowledge and grasps principles without apparent effort. He was looked upon as a man of great promise. But while he was a man of worthy ambitions, either through ignorance or carelessness, he failed to guard the defenses of his character in his mental habits. The following was his frequent experience: While studying in his room a sexual suggestion came into his mind, either from something seen through his window, from a picture on the wall of his room or from within his own imagination. His experience and his conscience told him that he ought not to entertain it and he had no intention of acting on the suggestion. But the mental pictures which it evoked were fascinating and so he allowed himself to

play with it a bit. What happened? The imagination quickly aroused the sex organs to activity. The resulting sexual tension of the whole nervous system further stimulated his imagination, and this, in turn, further aroused his passions. The vicious cycle was started. Becoming conscious of the situation, he tried to pull himself together and to return his mind to his books. But confusion had entered in. When he came to the bottom of a page of reading he did not remember what he had read. He started over again with the same result. Unable to study he threw down his book and gave himself over to his imagination which quickly ran riot. The temptation gathered strength, the will resisted more and more feebly; and the next thing he knew he had left his books and gone out to sell his birthright for a mess of pottage, an act for which he now bitterly reproaches himself.

Psychology shows us that the man who allows his mind to dwell upon the sexually suggestive starts a process vividly portrayed in the words of St. Augustine: "A look, a picture, a fascination, a fall." Dr. Mott says that all can stop between the first and the second, look and picture; that some men can stop between the second and third, picture and fascination; but that few men can stop between the third and fourth, fascination

and fall. The man who starts the process is likely to find that having opened the sluice-gate a crack, he has not the strength to close it again and the flood overwhelms him.

The second student we wish to consider was a young man of strong passions and his fight for self-control was not easy. But he was a man of high ideals and a Christian and he realized that there was no other alternative for him but to win the fight, and that to win it he must make the fight unfailingly in certain definite directions. Certain experiences had come into his life which served to throw his fight peculiarly into the sphere of the imagination. Like the other man, sexual suggestions often flashed into his mind while studying in his room. But he made it a habit to meet every temptation on the instant by transferring his attention to something the very opposite of the suggestion, to that which was bracing and inspiring and which called out the great defensive motives of his life. The idea not receiving attention had no chance to make an appeal or to form an alluring picture. This incident was closed; the student was back in his book from which his attention had been scarcely diverted, and another imperishable stone had been laid in the defenses of his character.

What made the difference in the experience of

these two men? Was it the nature of the temptation? No. Was it that the one possessed the greater strength of will? Probably not. The essential difference lay in the way they met temptation when it came. The one trifled with it and often met defeat; the other resisted on the instant and consistently won out. The one used the law of attention to his undoing; the other used the same law to fortify his life and character.

Now let us follow these two men out into life. Another inexorable law is the law of habit, a great boon to him who uses it and a relentless curse to him who abuses it. Every repetition of an act or of a mental state is an added link in the chain of habit. And habits are not merely a matter of the will; they are ingrained in the very nervous structure of the individual. These two students were both forming habits. The one was forming the habit of yielding, with progressive demoralization in every phase of his life. For a time he did brilliant work but it was not long before he grew increasingly inconsistent in it. In his junior year he degenerated rapidly. His mind lost its power of application and he drifted into practice which injured his reputation as well as his character. Before the close of the junior year he left college, a disappointment to himself and all who knew him. Two years later he was but

a wreck of his former splendid self, and was contemplating suicide in his brooding over the wreck of his ideals which still came to him in his better moments. No man need anticipate a hell more terrible than that which conscience makes for a man who is conscious of capacity for a great achieving life but is robbed of that capacity by a mental habit that deprives him of the power of application and resistance and brings disorganization into every aspect of his life. No man can afford to lend his imagination for an instant to trifling with sexual temptation.

The other man, too, had been forming a habit, the habit of instant resistance to unworthy ideas. With him resistance became progressively more instinctive and automatic, setting his attention and his best energies free from constant struggle with self to be concentrated on worthy tasks. With self-mastery he attained that intellectual and moral liberty which is the crowning glory of the manly life. Although of not unusual athletic ability he made a good record in athletics, he graduated at the head of his class, he took high honors in a professional course, and to-day he is the president of a most important institution though still a comparatively young man. The writer knew these two men and their experiences intimately. Whatever other factors may have

entered in, the decisive factor undoubtedly was the attitude they took in dealing with temptation common to both.

In our fight for character heed to the laws of the mind is very important. But let no one get the impression that merely going through the psychologic formula is of itself sufficient. These laws can become truly effective for self control and character only as they become the channels for the expression of a higher active principle, that of the affections, of love. In this whole question of sex we are dealing with the love-life of men and women. Sexual sins are but perversions of human love. They are the result of the splitting off of the physical factor of human affection from the whole. It can never be separated from love as a whole without degrading it. Affection is personal. Personality is the object of pure love. To make love impersonal is to degrade and sensualize it. Every impulse to sensuality is an impulse to make love impersonal, to seek the pleasures of love without respect to personality. The following quotations from Dr. Cabot are to the point:

"The essential shame of perverted affection is its impersonality."

"Personal love begins with a choice and a pledge. It lives on through daily reincarnation of

that original choice in finer discrimination. It is debased whenever it becomes impersonal or passive."

"The lower can be rationally governed by the higher only if they share a common nature. Passion can be mastered only by an intenser passion, not by any power that stands aloof and contemptuously denies its kinship. Personality is what we want in love, because personality is always both physical and spiritual."

"But in the effort to suppress mental anarchy it is foolish simply to eject offending thoughts and try to keep busy in athletics, science or business. As soon as our attention is distracted by fatigue or leisure, what was forcibly thrown out comes creeping in. An evil or impersonal love must be cherished and made personal—developed, not crushed."

"By the consecration of the affections we gain victory over the lower or impersonal affection." [1]

We have now seen something of the important role which the sex instinct plays in a man's life. We have seen that it is one of the most powerful human instincts, that the sex function is the most pervasive human function, that the finest development and fullest expansion of life, and its best reactions on society are dependent upon normal

[1] *What Men Live By.* Richard C. Cabot.

development and manly control of the sex instinct. It has been emphasized that for every normal man such manly control means a fight and we have considered some fundamental principles of successful warfare for character in the sphere of sex. Is this not sufficient? For most men, No. Knowledge of facts and principles alone is not sufficient to build impregnable character. We have just seen that it is only when that knowledge has awakened high motives and been transformed into compelling ideals that it becomes dynamic in life. A soldier may have the most modern and most complete equipment for battle, he may have exhaustive knowledge of tactical science and strategy, and he may have a correct estimation of the strength of the enemy; but all these do not avail if he has no heart for the fight, if his knees knock together in fear or his strength leaves him at the moment of the crisis. What he needs above all else is an overmastering motive and an inward strength that will drive him into the fight to take advantage of the facts and principles which he knows. In this fight for character in the sphere of sex, a man needs a true valuation of that for which he is to fight; he needs adequate knowledge of the sex instinct and function; he needs to understand the laws which must govern a successful fight. But

without an all-conquering motive to make the fight to the limit, and strength within him to meet every attack of the enemy, that knowledge will fail.

Men fail in this respect more than in any other. Many a man, when he has received needed knowledge on this much neglected subject of the sex life, has congratulated himself upon having secured that which he felt he needed for the guidance and control of his sex impulses, but he has been bitterly disappointed. He has found that his knowledge has not saved him against fascinating allurements nor furnished the needed strength in the hour of crisis. He has lacked the impulse and strength to be and to do that which his knowledge and his conscience dictate.

There are many strong motives that should help a man to fortify himself against temptation and keep him true to high ideals in his sex life. There is, first of all, the motive of self-preservation. In the direction of purity lies health and vitality; in the direction of an uncontrolled sex life lies weakness, disease, misery and death. There is the motive of self-development. Every normal man has an instinctive desire for the largest, fullest expansion of his life. This is possible only with a normal sex consciousness and manly self-control. There is the motive of efficiency.

Efficiency is the slogan of the age. But the highest efficiency of a life can be attained only when the sex nature is harmonized with the largest interests of the whole life and kept under the control of the higher spiritual faculties. There is no greater source of inefficiency than the devitalization and confusion of a disordered sex life. There is the motive of chivalry. Womanhood demands and needs clean men with lofty ideals of the most sacred relationships of life. The protection of womanhood is manhood's natural function and it will remain so after the "emancipation of womanhood" has been fully realized. From this relationship have always sprung the purest, noblest sentiments of life. The purpose to guard womanly virtue and to bring to the marriage altar a life as clean and a soul as pure as the life and soul of the woman who is to be his wife and the mother of his children, should be a powerful anchor of character in the life of every man. There is the motive of fatherhood. To beget children into whose faces he may look with joy and pride, instead of fear and regret, conscious that he has endowed them with the best possible inheritance and that the contagion of his own character is their finest education, should be a gripping motive in every man's life. Visit our prisons, insane asylums and institutions for defectives and there

read humanity's awful curse—the result of this high function of sex abused. There is the universal motive of happiness. Happiness is inextricably tied up with our affections of which the sex instinct is a component part. The supremest happiness must ever spring from relationships of undefiled affections. Let no man deceive himself into believing that he can trifle with his affections in his imagination or drag them through the mire of lust in his conduct and then by "bracing up and settling down" enjoy the pure and perfect fruits of affection. In no realm is it more true that "whatsoever a man soweth that shall he also reap" than in the realm of the affections. That man will find that for him affection's finest fruits have turned to ashes and crumble at his touch.

These and other great motives should aid the sincere man to attain self-mastery in his sex life. Yet all these motives, great as they are, are not always sufficient to keep men true to the high ideals of sex which belong to true manhood. Before all these great appeals for a manly life the unaided will too often still stand paralyzed. The man who would assure self-mastery in his sex life must be possessed by the supreme motive, one which will grip him with all conquering power because it opens to him the unlimited re-

sources of the infinite God. There is a power higher than that of man that can plant his feet upon the unfailing rock of victory and keep his head above the clouds in the atmosphere of mastering ideals. It matters not what your creed or lack of creed may be; it matters not what intellectual difficulties about religion you may have; you need that power in your life—the power of God. You can appropriate that power through glad surrender of your life to the purpose of God; you can make it available through a deeply and sincerely religious life. Jesus Christ can unlock to you the divine resources of the spiritual universe. Live with Him, walk with Him, enter with Him into the deepest intimacies of eternal friendship, and thus appropriate for yourself the infinite power of His life. Give your life to Him in sincere obedience and fellowship and walk with Him in unbroken liberty—the matchless liberty of a full and conquering life.

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